

# The Inquirer.

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LONDON, SATURDAY, MARCH 2, 1912.

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### PROGRAMME OF MEETING.

4.30—5.15 p.m. Business Meeting.  
5.15—6 p.m. Refreshments.  
6—7 p.m. Public Meeting.

Statement by the Secretary on "How the National Insurance Act affects Sunday School Provident or Friendly Societies."

Conference on "The Need for Further Organisation in the Sunday School," to be opened by the Rev. Charles Roper, B.A., of Kilburn.

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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

### SUNDAY, March 3.

#### LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.  
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.  
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. E. DAPLYN.  
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, D.D., Ph.D.  
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.  
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. C. M. WRIGHT, M.A.  
 Forest Gate, Upton-lane, 11, Rev. JOHN ELLIS; 6.30, Mr. E. CAPLETON.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. GOW, B.A.  
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.  
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. DR. TUDOR JONES.  
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.  
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.  
 Deptford, Church and Mission, Church-street, 6.30.  
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.  
 Peckham, Avondale-road, 11 and 6.30, Rev. D. W. ROBSON, B.D.  
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, Litt.D., M.A.  
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.  
 Stratford Unitarian Church, 11, Mr. E. CAPLETON; 6.30, Rev. JOHN ELLIS.  
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. E. H. L. THOMAS.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.  
 Wimbledon, 27B, Merton-road, 7, Rev. J. A. PEARSON.  
 Wood Green Unity Church, 11 and 7, Rev. J. WILSON.  
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. F. M. BROCKWAY.

ABERYSTWYTH, New-street Meeting House, 11 and 6.30, Supply.  
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. WOOD.  
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. E. A. VOYSEY, M.A.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.  
 BOURNEMOUTH, Unitarian Church, West Hill road, 11 and 6.30, Rev. J. C. ODGERS, B.A.

BRIDPORT, Unitarian Chapel, East-street, 11 and 6.30, Rev. W. LYDDON TUCKER, M.A.  
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.  
 BURY ST. EDMUNDS, (Free Christian), Church-gate-street, 11 and 6.45, Rev. GEORGE WARD.  
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.  
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.  
 CHELMSFORD, Unitarian Church, Legg-street, 6.30.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 CLIFTON, Oakfield-road Church, 11 and 6.30.  
 { DEAN ROW, 10.45 and  
 { STYAL, 6.30  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.  
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.  
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.  
 GEE CROSS, 11 and 6.30, Rev. E. H. PICKERING.  
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS and Rev. H. W. KING.  
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.  
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.  
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.  
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.  
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.  
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.  
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.  
 MANCHESTER, Platt Chapel, Rusholme, 11 and 6.30, Rev. W. WHITAKER.  
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.  
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.  
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL, M.A.  
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.  
 OXFORD, Manchester College, 11.30, Rev. J. W. AUSTIN, M.A.  
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.  
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.  
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.  
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.  
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.  
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.  
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. E. GEORGE, M.A.  
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.  
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR.  
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. GEORGE BURNETT STALLWORTHY.  
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

#### CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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## MARRIAGES.

HUXLEY—BRUCE.—On February 23, at Essex Church, Kensington, by the Rev. Frank K. Freeston, Leonard, son of the late Rt. Hon. T. H. Huxley, F.R.S., and of Mrs. Huxley, Hodeslea, Eastbourne, to Rosalind, third daughter of the late Wm. Wallace Bruce, and of Mrs. Bruce, 9, Airlie-gardens, Kensington.

MARKS—STEWART.—On Feb. 15, Alphonse Marks to Emily Stewart, late of Parade Library, Exeter.

## DEATH.

TEASDALE.—On February 26, at 4, Airedale Cliff, Bramley, Leeds, Eleanor Josephine, the beloved wife of John Christopher Teasdale, and daughter of the late Captain Joseph Pollock, in her 72nd year.

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# THE INQUIRER.

*A Journal of Liberal Religion, Literature, and Social Progress.*

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## NOTES OF THE WEEK.

ALL interests have been overshadowed this week by the progress of the negotiations carried on by the Government in order to avert the threatened coal strike. At the time of going to press the news is very grave, and a disaster to the industrial life of the country is imminent. An official paper has been issued, which contains the following deeply significant statements :—

(1) His Majesty's Government are satisfied, after careful consideration, that there are cases in which underground employees cannot earn a reasonable minimum wage from causes over which they have no control.

(2) They are further satisfied that the power to earn such a wage should be secured by arrangements suitable to the special circumstances of each district, adequate safeguards to be provided to protect employers against abuse.

THE principle of the minimum wage has thus been conceded in the highest quarters, and in the past few days it has been winning converts rapidly. Even *The Times* has expressed itself in the following terms: "There is no doubt whatever that the solution of the problem lies in conceding the *minimum* wage with due safeguards. It is universally felt that men who do the work of the coal miner ought not to be liable, through no fault of their own, to the deprivation of a fair wage which they are willing to earn and would earn if they had the opportunity. That is common justice. But it is no less justice that the employer should be safeguarded from the abuse of the privilege." In face of this conversion of public opinion further resistance on the part of a section of the coal-owners seems to be quite useless.

We cannot see what they hope to gain by prolonging the controversy until a minimum wage is imposed upon them by Government action.

THE coming week is likely to be one of much strain and considerable provocation. If there are inconvenience and suffering, they will not be cured by wild and whirling words. Nor should it be forgotten, even by those who are most stern in their denunciations of the men, that there is a fine element of chivalry in their action. The movement is not in the interests of well-paid labour in order that it may secure a larger share in the profits of industry. It is a plea for the rights of the bottom dog. Whenever the strong come to the help of the weak, we need not necessarily admire the prudence of the methods adopted; but we cannot and we ought not to withhold our tribute to the spirit of brotherhood, which is ready to suffer for another's good.

MR. L. T. HOBHOUSE gave an important address last Saturday at the Manchester Reform Club on "Democracy and Diplomacy." He contended that the policy of secrecy in foreign policy was a failure and led to backward and reactionary movements which were out of harmony with the democratic spirit. Why, he asked, should it be supposed that if a democracy was capable of governing the conduct of its social and domestic affairs, it was incapable of governing itself aright in its relation to foreign nations? He attributed the prospect of better relations with Germany almost entirely to the pressure of public opinion. But if public opinion was to be effective it must be kept well-informed.

REFERRING to the causes of the failure of a secret foreign policy, Mr. Hobhouse pointed out that in cases where there was "a continuity of policy," and no effective public opinion, the control of policy

was apt to fall into the hands of Government offices. Government offices generally were bland and impassive. They went on their own way and stuck in their own rut. All this was even more so in the Foreign Office, because it was not open to competition—and did not get the pick of the brains of the country as, for instance, the Treasury Office—and was staffed by nomination. Offices meant office traditions; and when the office had got it into its head that "Germany is the enemy," nothing would get it out of the office head.

THE Professors of Divinity in the University of Cambridge have taken a significant step in recommending that the condition whereby Divinity degrees appear to be restricted to clerks in Holy Orders in the Church of England should be removed, and a declaration of assent to the formularies of the Church of England before admission to these degrees should be no longer required. They base their recommendation firstly on the fact that while originally the degree of Doctor of Divinity conferred authority to teach, it is valued now chiefly as affording evidence of proficiency in theological studies, and secondly on the distinction in these studies gained by members of the University who do not belong to the Church of England. These men, they point out, are at present debarred from obtaining from their University the appropriate recognition of the work they have done.

PROFESSOR BENNETT, the Secretary of the Board of Theology of London University, has expressed his cordial approval of the proposal. He regards it as a step towards complete freedom for Nonconformists, and one calculated to raise the value of the Divinity degrees at the older universities. He maintains that the London system has proved the working of undenominational degrees in Divinity to be quite practicable. The questions were not set so as to disclose the student's own opinions, but his



knowledge. He would not be asked to prove the doctrine of the Trinity, for instance, but to say what other people had taught about it.

\* \* \*

CANON HENSLEY HENSON has done a courageous and independent thing in asking the Rev. J. M. Thompson to give a course of lectures on "Miracles and the Christian Faith" in St. Margaret's Church, Westminster. In his first lecture Mr. Thompson pointed out that it was an enormous relief to many minds to be allowed to dissociate their faith in Christ from the materialistic ideas with which it had so long been entangled. It would soon be regarded as a truism that the alleged miracles either admitted of natural explanation or did not happen as they were described. The idea that the ordinary historical methods were inapplicable to the miracles attributed to Christ was a monstrous fallacy, and would deprive Christianity of all claim upon the human reason. It was, he thought, likely and there was evidence, that Christ had the healing power in an uncommon degree; but that was no excuse for neglecting to demand specially strong evidence for acts apparently beyond common experience.

\* \* \*

In his second lecture, delivered last Wednesday, Mr. Thompson began by repudiating the idea that an attack on miracles was an attack on God. The religious sense, he held, was free to hold that God acted directly in and through our lives, but not to say that any event happened other than as science and history determined. The word "providence" might well take the place of "miracle"; it suggested regularity and permanence in God's work, together with a sense of love. He pleaded further that to give an historical account of the religious sense was not to detract from its value. Ultimately, God was spirit, so we might expect more providential activities in mind than in matter, and should scrutinize most carefully what seemed material providences. We could not find God in anything that reason said was untrue. The evidence for His providential working was to be looked for rather in the psychical than the physical sphere.

\* \* \*

SIR JOHN MACDONELL, the Quain Professor of Comparative Law, delivered a lecture at University College, London, last week, on the "Trial of Servetus." The jurist was much more severe than some recent historians in his condemnation of the part played by Calvin in the affair:—"To the lawyer the trial from first to last seems an amazing medley; there are confusion and vacillation, denoting deter-

mination to obtain a conviction without clear perception of how this was to be done; first one prosecutor, then another, then a third, and in the end Calvin, without any official position, dominating the proceedings. First one set of charges, including a count for slander of Calvin; these withdrawn or dropped without, as might be expected, a verdict or judgment of acquittal being pronounced in favour of the prisoner; then a new set of charges substituted; the arguments in Court not closely confined to the issues thus raised, but allowed to wander into all sorts of theological discussions and to degenerate into rude personalities; the Court partly abdicating its functions and taking the opinions of various cities and individual pastors; the real prosecutor, Calvin, in the course of the trial and at a critical point therein haranguing the people and denouncing the accused, and by letters and otherwise seeking to influence the referees or assessors. The sentence, too, not strictly founded on the charges, but vague and declamatory, and in it no clear finding as to any offences committed within the territory of Geneva. Grotius, a severe critic of the trial, points out that Servetus had excited no disturbance or engaged in any propaganda within that territory. It is hard to believe that a trained jurist, such as Calvin was, did not see that he had gained his end and killed his man by irregular means."

\* \* \*

THE lecture concluded with a brilliant plea for justice as the measure of civilization:—"A comparison between the trial of Socrates for *asebeia* before the Heliastic tribunal at Athens and that of Servetus before the Geneva Court is all to the honour of the former. The sentences of both Courts were errors; but in the trial before the Athenian tribunal were none of the elements of brutality, savagery, and personal spite conspicuous in the other. In the theocratic democracy there may have been a higher standard, but the trial speaks of a lower life. It has been said in palliation that Calvin was only of his time; the blank pardon served out for every deed of violence; an admission that he, a great moral teacher, was not in advance of his time. . . . There is no accepted test of civilization. It is not wealth or degree of comfort, or average duration of life, or increase of knowledge. All such tests would be disputed. In default of any other measure, may it not be suggested that the degree to which justice is carried out is as good a measure as any—the degree to which men are sensitive as to wrongdoing and desirous to right it? If that be the test, a trial such as that of Servetus is a trial of the people among whom it takes place; and his condemnation is theirs also."

## SOME THOUGHTS ON COMPREHENSION.

WE publish a letter to-day by the Rev. H. D. ROBERTS, which raises once again the question of the meaning and limits of comprehension in a religious society. He is able to use to advantage the vague emotional appeal to the idea of Liberty, and to suggest, almost as a matter that requires no proof, that a form of religion which is marked more by diffusive sentiment than personal loyalties has escaped from bondage into the freedom of the truth. With Mr. ROBERTS' desire to be as broad as possible there will be general agreement, but it is possible to doubt whether we can discuss this question to much profit in such a rarified atmosphere of logic, apart from the needs and experiences of life and the verdicts of history, which is only life writ large.

It must be remembered that the prophets and martyrs of comprehension in a former age were far more deeply concerned with providing the best possible conditions for the growth and expansion of a common Christianity than with the promotion of an abstract doctrine of freedom. Their philosophy of liberty was only incidental to the preaching of the Gospel. When BAXTER proclaimed his unwillingness to impose limits upon the Church which would rob CHRIST of any of his flock, his resistance to unnecessary doctrines sprang out of his burning desire to draw men to a common centre. It was the very richness of the contents of his own religious experience which enabled him to contend so mightily against the imposition of definitions which limited the power of the Gospel. This attitude of mind is very different from that of the French *illuminati* of the eighteenth century, with their scorn of superstition, their intellectual curiosity, and their overweening confidence in the power of the human mind to create its own religion, if indeed it happened to be so weak as to need one. We fear that the intrusion of this spirit into English religious thought has led to some fatal confusion between the liberty of the Christian man, which only exists in relation to a common centre and is in itself a form of passionate loyalty, and the freedom which is always pleading for detachment and values the tolerant curiosity of the intellect more highly than the soul's experience of reconciliation and peace.

In the movement towards wider fellowship, which is so characteristic of religion at the present day, with its fine impatience of artificial barriers and its deep humanitarian feeling, there is, we believe, a pressing need that the confusion of thought to which we have just alluded should be recognised and avoided. On the intellectual plane, as students of history and



critics of ancient records, men may live in friendly isolation from one another and recognise their differences as the piquant condition of progress. But when we come to the life of the affections, and to religion, which is the life of the affections at its highest and best, discord ceases to be a blessing in disguise. Fellowship becomes a paramount necessity. The hard nodules of individuality, which provoke to controversy or dissension, must yield to a gradual process of fusion in a common life and worship. And this means that men must confess in their hearts their loyalty to a communal affection, that their lives must move round a common centre, that there must be a constant surrender of the smaller preferences of liberty in order to secure the larger freedom of the whole. Without this there may be paper schemes of union, which will exhaust themselves in the sterile discussion of nicely balanced compromise, but there can be no union as a fact of life.

The simple inevitableness of this truth is often obscured by the ease with which many religious arguments evaporate into vague abstractions or fancy schemes of our own choice. We forget that in religion above everything else the stern logic of experience is expressed in the words, "Ye have not chosen me, but I have chosen you." When, however, we turn to questions of morality and the daily conduct of life we are no longer self-deceived. Great as our zeal may be for the revision of our moral code, when it has become hard or pharisaic, we do not waste our time in discussing schemes of comprehension in order that we may make our peace with polygamy or treat Christian virtue as a matter of private opinion. NIETZSCHE had the courage to fling himself in stormy wilfulness against it, but with most of our theorists, who want to create some better religion than Christianity, there is a tacit assumption that the Christian character will survive as a central and dominating fact. Our correspondent himself betrays no desire to get rid of it, or even to treat it as indifferent in any scheme of religious fusion. We give him credit for too much reverence for the noblest spiritual acquisition of the race, and too clear a perception that in the end he will still need to find the Christian character, its justice and pitifulness and sacrificial love, reflected in the very heart of God, to believe that he would even dream of making the attempt. It remains as one of the limiting conditions, imposed by life itself; and it is only as we accept it and honour it that we begin to understand the high privileges of spiritual freedom.

Religious freedom, then, like every other kind of freedom, is limited and relative. It may be limited by artificial conditions which narrow human intercourse and obscure the vision of the

Highest. Then we rise up in rebellion, and the battle is joined for liberty. But it is also limited by all the vital facts which constitute our spiritual experience. When we try to ignore these facts, or to rebel against them, we are only preparing disaster for ourselves. It may be that for our correspondent Christianity is not one of these vital facts. If so, we are in strong disagreement with him. The men who regard Christianity as a more or less accidental illustration of a spiritual principle, or as a code of religious teaching, or as a finished chapter of ancient history of which the dim and receding memory alone survives to our own day, are not to be regarded as religious liberals to the exclusion of those who, with sympathies probably as broad and knowledge at least as unprejudiced, read the facts in a very different light. What if Christianity, and all that it claims of men in personal loyalty and love, be a reflection of the Divine mind under the conditions of time, and its life which enfolds us with its redemptive energies be as real a fact of present experience as the food we eat or the air we breathe? What if it be true that we cannot think a thought about God without the pressure of its influence, or ever demean ourselves so low as to escape from the exaltation of its presence in our hearts in pleading and rebuke? Why, then it becomes at once one of the vital facts, and the men who accept it in this way and see how it conditions all the possibilities of freedom for them, are doing exactly what every scientific man does in his laboratory. They are accepting the verdict of experience and the manifest teaching of things as they are.

No scheme of comprehension is likely to be worth the paper on which it is written, no invitation to enter into fellowship will stir even a languid interest in the hearts of men, unless it comes from a Church of ardent faith and clear convictions. And the last thing such a Church will ever think of doing will be to try to live on a common minimum of faith, or to enter into any compact of silence on many of the things which are nearest to its heart. That is the danger which underlies Mr. ROBERTS' position. Simply as a general plea for intellectual breadth and charity, it has our hearty sympathy. But in so far as it is founded on the belief that abstract principles are more consonant with the inclusiveness of the kingdom of God than personal loyalties, or is prompted by an effort to escape from the steadying and centralising influence of history in the chaotic warfare of personal preferences and desires, we believe that it is deeply and lamentably mistaken. No religion has ever prospered by shedding its most distinctive features and becoming less articulate. On the spiritual side it can only lead to the sterility of a divided allegiance, and finally to the indifference of death.

## LIFE, RELIGION & AFFAIRS.

### THE CITY OF A DREAM.

SHE has been called "The City of Churches"; I have rechristened her "The City of a Dream." If anything can compensate one for the unpleasant necessity of rising early it is the fact that the sun rises also. If there is any pleasure in starting for business at an hour when one would much rather be in bed, it is the fact that the Lord of the Day is commencing his business too. These winter mornings I watch his performance from my seat on the tram car, and rejoice accordingly.

I do not know whether there is any relation, save an imagined one, between music and colour, between the harmony that pleases the ear, and the harmony that delights the eye. Certainly the sun should rise to an accompaniment of music; when the first silver and grey streaks the heavens, when the soft clouds are violet and rose, harps and flutes and violins should greet the dawn with a soft low prelude. When, leaving the mists behind him, as a god uprising from his slumber, the glorious sun bursts in splendour over the city towers, his coming should be heralded with a fanfare of exulting trumpets.

But to return to my city. In the clear light of uncompromising day she is very far from being a dream city, this stony-hearted stepmother of mine whom I have learned to tolerate because I needs must. Her walls and towers are only stones, her roofs cold slates and tiles, her factorics huge boxes built of bricks pierced with a hundred oblong pitiless eyes called windows. Many of her streets are grey, monotonous, unlovely, and terribly real, and her step-children who walk these streets are not fairies, or dream people, nor are they ghosts; they are men and women with sorrows and joys, easily cast down, lightly lifted up; in short, flesh and blood, heart and soul, "even as you and I"—real people in a real city who have to face facts, and so go about their work, or neglect their work, but have little time or inclination to dream.

Yet from my seat on the car the city that lies before me, overarched with a Turner sky, is the city of a dream. Ethereal spires and towers rise from the golden mists of a frosty morning, like the masts of sunken vessels rising from the sea. The haze, coloured by the sun, transforms the factory chimneys till they show like fairy palace towers. Afar, St. Mary's stately spire is silhouetted against the rosy east, and St. Stephen's, whose pinnacles have not yet caught the light, rises a ghostly grey. Alighting from the car, and descending the hill, I leave the clearer air and enter a spectre world of gloom. The streets of the city wrapped in the fog are inhabited by ghosts. I hear the crescendo of approaching footsteps, nod "good morning" to a familiar face, the footsteps die away, and the man I knew becomes a ghost again. Huge Juggernaut cars with glaring devil eyes slide out of the darkness to the reiterated clanging of gongs. Cabs without horses, impelled by a spirit hidden in their vitals, breathing forth ambrosia, grunt and fume as they slither round street



corners to a noise of exploding pistols, and the tooting of toy trumpets. The sun shows for a moment, like a blood orange invisibly suspended, then the fog-wreaths blur him from my sight.

Seen from the hills the city was a dream city, walking its narrow walled-in streets it is the city of a nightmare. I do not know what fearful thing may snatch at me from the darkness, and with long octopus-like tentacles drag my shrieking self beneath the wheels of one of those Juggernaut cars. It is, indeed, with a grateful heart that I arrive at the office and light the gas.

My city is not always wrapped in fog, for like the sea or a woman she has many moods; or rather, the sky above her and the atmosphere are ever changing, and her aspects change accordingly. There are mornings when beneath a flaring sky the North wind covers the heavens with flaky clouds that are lit with vermillion against a background of duck egg-green; when the blue smoke from a thousand chimneys is blown to and fro by the gusts; when the long shadows lie across the streets, and the sunshine, filtered through the atmosphere, lights the houses and the towers, the passing cars and the faces of men and women with a luminous glow. They seem happy then, the children of the city, going to their labour beneath the morning sun. There are mornings, too, when all is grey, the rain falls from a grey sky on grey roofs and pavements, grey towers and buildings; there is no colour, no spot of scarlet or blue, not even a soldier's red coat, to relieve the monotony of grey. With heads bowed beneath their umbrellas, clad in sombre brown or black, the sad citizens pass to and fro; the motors splash mud, and the electric cars utter shrill sounds, like the noise made by a wet finger rubbed round the rim of a thick glass, as they slide over the rails.

It is the atmosphere that colours everything. Poets have written of the beauty of the cities of Italy, of Florence, Geneva, Rome. We want a great artist to paint for us the changing aspects of our English cities, for it is the very fickleness of our climate that lends them a beauty different from, but scarcely inferior to, those Continental cities where the sky and the sunlight are brighter, and everything is harder and more clearly defined. Even iron girders, plate glass windows, and unlovely slate roofs can be transformed by the atmosphere until they become almost beautiful. Instead of emphasising the ugliness of our modern cities, would it not be well to seek for and emphasise their beauty and romance? It should be the duty of the artist and the poet to find and express that, if it can be found.

Perhaps modern things because of their newness must always seem ugly to the contemporary mind. Yet there is a great deal even in our cities of to-day that is beautiful. It is the lack of appreciation that is to be deplored even more than the lack of things worth appreciating. When men begin to look for the beautiful they will desire an increase of it. Slowly but surely they will take a growing interest in the improvement of their cities, not for purely material or practical purposes, but because they will desire that public buildings, streets, avenues and parks should

redound to the credit of the inhabitants. It is strange if with all our resources and wealth we cannot accomplish this. I see in a dream my city of a dream, her stately towers resplendent against the morning sky. There are squares in my city made beautiful with statues and fountains; ample parks bright with flowers, and trees beneath whose friendly shade the aged rest and dream. There are lakes where men and maidens row in boats, and children play by the water, and scatter crumbs for the swans. The streets are broad so that there is room for the traffic to pass without danger and room for the winds of heaven to blow. The city belongs to the people, and the people love their city. They have built municipal museums, art galleries, libraries, and theatres. Long ago they became so ashamed of the slums that by degrees they abolished them. Although many still work in the factories, they do not work so long that they have no leisure to enjoy themselves in the parks, or view the pictures in their galleries. Moreover the factories, instead of being ugly buildings, are now beautiful buildings. The citizens have not returned to nature, but they have endeavoured to bring nature to their city.

Is this desire that my city, and that all our cities, should be more healthy and beautiful, altogether an idle dream?

### THE EXTIRPATION OF THE FIT.

MR. and MRS. WHETHAM challenge nearly all those movements in English social life which claim to be called progressive. The test which they apply is this: Does social and legislative action change the composition of the race for better or for worse? The answers which they give to this question are extremely disconcerting.\*

In the first place, the care which the State and voluntary action have directed towards the feeble-minded, instead of being remedial, has actually intensified the evil with which it is dealing. The fierce struggle for life which drives the weaker to the wall is more merciful in its ultimate result, we are told, than "that interference with natural selection which is the outcome of the unregulated humanitarianism of Western society." For inferior types multiply more freely than superior ones. The generations will see an ever increasing proportion of vicious individuals unless measures are taken to maintain the purity of the race. Environment "can alter in no way the racial qualities of more distant generations, except in so far as it encourages or obstructs the increase of one type of humanity rather than another. "This interference with the environment on behalf of the feeble-minded is, therefore, an attack delivered by the present generation upon the future wellbeing of the English people. The association of degeneracy with crime adds a moral danger to the physical one. Degenerate persons are a source of moral

contagion. Hence a race which is physiologically degenerate will also exhibit moral decadence. Therefore moral decadence is no less a symptom than a cause. We are now beginning to reap in England the evil, as well as the good results of the philanthropy which succeeded the policy of *laissez faire*. The incapacity for sustained effort shows itself in many ways. For example, the books we read, the music we hear, must be flavoured and adjusted to minds which scarcely know what sustained mental effort means. Hence the cheap papers which circulate among the poorest classes demonstrate by their character the degeneracy which marks an increasing proportion of the population.

In the next place, education administered as it is for the most part without any regard to racial traditions, is probably more harmful to-day than at any previous period. For, owing to the extension of the kindergarten system, it is breaking down in the younger child those family traditions of good habits, good housewifery and religious practices which accompanied the life of the last generation but one. I am glad to find that Mr. and Mrs. Whetham lay great emphasis upon this fact. I should like to quote in full the whole of their chapter upon "The Problem of Education." The reader who is unacquainted with the methods of sociology will learn with surprise that the old dame of the village school had many noteworthy advantages over her successor. Why? Because she handed down the traditions which were appropriate to the local type of child.

According to Mr. and Mrs. Whetham, the present position of woman in England is both a symptom and a cause of social disorder. The opening of the professions to women has lessened the amount of employment which is open to men. The consequence is that fewer men are in a position to make a home; fewer women are married. The competition for employment is thus again intensified, consequently the home upon which all social order rests is increasingly jeopardised. The improvement of higher education for women is not an unmixed good, we are told; for education is largely directed to making women efficient for various employments. The ablest women are thus drawn off from family life into business life. And here I must quote a remark or two which the authors are bold enough to make, and which I have just the courage to quote. "It is impossible not to see, at any rate in the upper classes of English society, that there is at present a real connection between the decline in the birth-rate and the movement to equalise the political and industrial status of women. It is a noteworthy fact that in some of the Australasian colonies where women enjoy the suffrage, and in France where women are actively engaged in business and in commerce, the birth-rate is almost the lowest in the civilised world." Mr. and Mrs. Whetham suggest a new kind of referendum: "It would be extremely interesting if the secretaries of the respective Women's Suffrage and Anti-Suffrage Societies would furnish us with authentic figures as to the average number of children born per member of each society." This suggestion is deserving of grave con-

\* *Heredity and Society*. By W. C. D. Whetham and C. D. Whetham. Longmans, 7s. 6d. net.  
Introduction to *Eugenics*. Same Authors. Macmillan & Co. 1s. net.



sideration for reasons upon which the authors lay all possible emphasis.

We have thus briefly considered three of the destructive factors of social life, destructive, that is, considered from this particular standpoint. If you resent such criticism of unreflecting philanthropy, of education, of the enfranchisement of women, you may be reconciled by a principle which Harnack laid down some years back for the study of history. "Nearly all forces which are active in history, taken by themselves, are without character, and are to be regarded as positive or negative, according to the historical conditions of the moment." He went on to say that "socialism and individualism, internationalism and nationalism, free trade and protection, increase of population or its decline, are in themselves neither helpful nor the opposite until we bring them into relation to the whole state of society."

There is one motive which alone seems to possess a character always positive, always helpful, namely, the search for human perfection. We have learnt from the books under review that the mere calculation of happiness for any given generation, may be a guide to the most deplorable mistakes. The happiness of a single age may be enjoyed at the cost of national existence. On the other hand, the search for human perfection is, so far as we can see, inevitably accompanied by conflict and suffering. Sorrow is a minster of God. "If each one of us were asked whether, on behalf of ourselves, we wished all power of feeling pain, physical or moral, to cease, there is little doubt that a universal negative would greet the proposal." Mr. and Mrs. Whetham assume rather too easily in this sentence that utilitarianism is dead. Certainly the social numbers which they quote in their useful little "Introduction to Eugenics" remove some of the grounds upon which the utilitarian interpretations of politics are based.

But it would be unfair to represent the authors as prophets of unrelieved misfortune. Let us take from them one example of a hopeful character. They find in the remarkable survival of the Jewish people a clue to some of the conditions upon which racial survival is grounded. The Jewish religion is intimately connected with the survival of the Jewish race for reasons which the authors set before us in detail; and the education of the Jews was persistently united with their religion. "No system less organically sound from the biological point of view could have made it possible for a nation insignificant in numbers, bereft of a fixed habitation, to survive so many of its oppressors. Truly there is always a future for a nation that can adjust itself to the eternal purpose which governs the universe."

The authors infer from this that the separation of training from religious education is a biological mistake. "It is only a supernatural sanction for unselfish conduct such as will not be obtained in any technical institute, that has been found strong enough to influence the mass of mankind against the pursuit of mere temporal advantage." The opinions which we have been considering are

supported by the statistics which are increasingly at the disposal of the sociologist. And those who dislike the conclusions of the sociologist can only vent their dislike by calling his facts in question. Such books as "Heredity and Society" and "An Introduction to Eugenics" make for soberness and confidence in dealing with the religious and social questions of the day.

FRANK GRANGER.

## QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

### STRIKES.

#### I.

PERMIT me to express my sense of gratitude to Mr. Schroeder for his thoughtful article on this subject. His anxiety seems to be to avoid anything of the nature of bias or emotionalism. After a careful reading, two questions occur to me, viz. :—

(1) What is the writer's standpoint?

(2) What impression will be left in the minds of his readers?

The standpoint appears to be that of organised society with its "harmonic working together." The impression left, I fear, will be that Labour is the discordant element in society.

May I express the hope that the discussion will not be side-tracked? If the main issues can be kept before your readers, it will be better than discursive treatment of such topics as the employment of the military in trades disputes and the fulfilment of contracts. These are germane to the subject of strikes, but undue attention to them would defeat Mr. Schroeder's object—an "honest attempt to understand the whole situation." I beg to submit the following propositions :—

(1) Strikes are educative.

(2) Steps towards "readjustments of industries" should be taken by the comfortable, educated classes.

(3) A new economic temper is needed.

(1) That strikes are educative was demonstrated last year when labourers struck for a pound a week. I believe it came as a positive shock to the general community to find that large numbers of men were in receipt of less than that sum. The facts had been disclosed in workmen's meetings and in their journals, but it required the evil of a strike to bring the facts home to the comfortable classes. Mr. H. Stanley Jevons illustrates this educational factor in a letter to the *Daily*

*News* for February 23. Apropos of the coal crisis, he writes: "After a week, mills and works may begin to close; after a fortnight we shall be nearing a national disaster, and the public will seriously ask who is responsible for the strike. This is precisely what the miners want unless they get the minimum." Alas! the public does not "ask" until its conveniences and comforts are interrupted.

(2) Believing with Mr. Schroeder that strikes, like war, are evil, and that "the right settlement of disputes lies in the cultivation of practical religion," I suggest that steps towards the *rapprochement* of capital and labour must be taken by capital. The strike is a two-edged sword, and often wounds the hand that wields it. Considering his economic dependence, the man who strikes engages in warfare that may prove deadly. Much more advantageous is the position of capital. Its eggs are not all in one basket. As a rule, it has comfort, imagination, culture. Labour is on the plane of feeling; capital on the higher plane of thought. From labour there may be no language but a cry, but from capital reasoned speech and patient consideration are due. That this is being widely felt, growing appeals to the gentlemen of England are sufficient demonstration.

(3) Last summer my interest was keenly aroused by a report of the proceedings of the half-yearly meeting of the shareholders of the Lancashire and Yorkshire Railway. The staff at their Horwich loco. works was on strike, and the directors were declining to meet the men's union officials. A Mr. Taylor, of Bolton, appealed to the Board to address itself to the men's case, as he felt that real grievances existed. He was treated, however, in the same way as those well-meaning people who ask at railway meetings for a curtailment of Sunday trains. Mr. Schroeder rightly says: "There is only one civilised, effective way of settling disputes, and that is by arbitration or by conference." Unfortunately the temper of the time is not in accord with this.

Ministers find themselves in a very delicate position. Only this week Dean Welldon has been told by a Labour leader to "stick to his own work of saving souls in his own sphere, and to leave them (Union leaders) to attend to the social salvation of the workers." How "saving souls" can be distinct and separate from "social salvation" might be intellectually shown, but in practice the two things go hand in hand. Prof. Jacks, by his luminous interpretation of the "parable of surprise" (*vide Hibbert* article, "A Psychologist among the Saints"), has drawn vivid attention to the social element in Christianity. It may not be good for apostles "to serve tables," but they cannot escape the economic side of life. I do not know a better way of correcting indifference and merely academic views than by the *sympathetic projection of one's self into the circumstances of others*. Your readers are acquainted with the anxieties connected with the supervision of industry and commerce. Will you allow me to bring before them three cases taken from the other side?

(a) A textile engineer, thirty years of age, with a splendid record of work undertaken



for his employers, both at home and abroad. Now in fifth week of unemployment owing to shortage of orders. Meanwhile must support his wife and two children out of small savings and A.S.E. unemployment allowance of 10s. per week.

(b) An ironworks labourer. Wages, £1 per week. Two children. Wife recently confined and new suffering from hernia.

(c) A broker's odd man. Work intermittent. Wife unable to leave her bed since confinement seven years ago. The child a God-send, but must be supported.

These are specimen cases. I could produce others. Drink and laziness are not factors.

The late Viscount Goschen, in an address on "Economics and Ethics," once said: "Mark that the attitude of the economist is no less ethical than that of the emotionalist—it is more far seeing, more social. It looks to the good of the community. It is called hard, but it is wise, and it serves the general interest" ("Essays and Addresses on Economic Questions"). If economists claim to be ethical and social, there is hope that ministers, while avoiding the excesses of emotionalism, will insist upon the claim being substantiated.

WALTER SHORT.

Stalybridge.

## II.

I AM reluctantly forced to the conclusion that your correspondent, W. Lawrence Schroeder, has neither fathomed the full meaning of the labour unrest so much in evidence, nor yet made himself impartially acquainted with its method of expression. Whether it may be held to add weight to my statements or to detract therefrom, I frankly admit that I have but recently relinquished the secretaryship of a trade union conciliation board after a service of sixteen years. At the same time I have throughout that period consistently advocated the claims of arbitration.

Speaking of strikes, Mr. Schroeder says: "They are frankly and professedly selfish in their operations; no society strikes save in the hope of individual gain." Mr. Schroeder ought to know that it is no uncommon thing for strikers to refuse a settlement owing to the offer failing to carry its benefits to its worst paid and most needy section, whether in a single or a combination of trades. But even taking the strike at the estimate of Mr. Schroeder, is he not somewhat precipitate in raising the cry of "selfish" before recognising the possibility of the existence of such a motive as that of perfectly legitimate and righteous self-interest through which the Almighty is calling his human family to a fuller life?

As to the strike being anti-social, well a knock at your door may for a moment arrest the progress of the game you are playing within, but since it is the only method by which your friend can gain admission and the interruption but momentary, you do not upbraid him for his anti-social interruption. So with strikes; assuming that all other avenues

are closed, they become the only method by which labour can gain admission to the shelter and habitation to which it rightfully aspires. As to their being a "disruptive force," "provocative of enmities," savouring of "physical and material war," involving "appeals to passion," and generating a temper "that is subversive to social order," precisely the same objections might be lodged against the action of the householder persisting in entering his home when he knows that burglars have already done so.

It is, of course, true that any act of combination must depend for its ultimate moral sanction upon its object and its method of attainment, and it is equally true that strikers are not always necessarily in the right. If Mr. Schroeder could but realise that the failure to recognise the obligation of individual moral responsibility when in combination, the failure to honourably observe agreements, the failure to adhere to legitimate notice, the disregard of social ethics, and the willingness to take a mean advantage, are weaknesses in human nature quite as much in evidence in the ranks of employers—and I unhesitatingly assert a great deal more so—he would perhaps have had the fairness to extend his criticism to the lock-out together with the strike. Then as to the charge of intimidation and tyranny. Does Mr. Schroeder think that labour organisations are more conspicuous sinners than those of employers in this respect? If so, he has much to learn before he is fully acquainted with the whole question. But in any case, what would Mr. Schroeder say to the Puritan who objected to pay his rates owing to the engagement of a Sunday band in the municipal park?

But the worst feature in his paper is the insidious leaning towards the idea of suppressing the aspirations of labour by means of the soldiery. We are not far removed from that state of affairs when force would beget force with terrible results, except for one consideration, and it is this. So soon as you attempt to set the soldiery of this country to use their arms to any considerable degree against their fellow countrymen and fellow aspirants for a fuller life, other complications will arise which no Government will be so foolish as to completely ignore. It appeals to one's sense of humour to see Mr. Schroeder deprecating the idea of being able to establish righteousness by "brutal revolution" such as strikes, after imploring the gentle aid of military operations in defence of food supplies and travelling facilities.

There are those whose travelling facilities and food supplies have long been suffering from chronic disorder, and will so remain until they are induced to arise to a conception of their rightful and dignified self-interest, and to enforce the same upon a lethargical community by means of a lawful organisation by the best method available. By this means alone they will ultimately be found within the range of the voice of those who would call them in the name of the Prophet of Galilee to a higher social, moral, physical, intellectual and spiritual life.

JOHN G. KAY.

Sunderland, February 27.

## CORRESPONDENCE.

*The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.*

### A FREE CATHOLIC CHURCH.

SIR,—On the Sunday after the meetings of the Eighth National Triennial Conference of (as Mr. Armstrong put it) "Unitarian and other Churches," in Liverpool, April 21-24, 1903, the minister of Hope-street Church preached a sermon which he published under the title of "Some Conference Notes." The concluding words were these:—

We are in spirit and in fact, if not in outward organisation, one Free Catholic Church—the name which best of any ever suggested describes the true ideal of our Churchmanship—*Free*, each preacher and each worshipper before God and man to think his thought and speak his word and do his stroke as the divinely given essence of his inmost personality shall constrain him; *Catholic*, all-embracing in sympathy, by a sentiment going down deeper than all creeds, opinions, and intellectual divergencies; a Free Catholic Church with a great and divine mission in these times of compromise and paltering with truth, a great mission entrusted to us by God to strike for sincerity and truthfulness in religion above all else, sincerity and truth brought to bear on the world's sorrows and sins, weaknesses and blind perversities, that so we too may do our part towards bringing the blessed Kingdom of Heaven and God to earth and man.

In the spirit of this noble passage I trust that the Committee of the National Conference will approve of a resolution to be submitted to the forthcoming Conference at the business meeting. The exact terms of appeal and welcome to all and sundry—"whosoever will"—may well be the outcome of a friendly discussion in your columns. The times, indeed, call for action. The fact of a "Free Catholic Church" in essence, if not in name, is evident from the existence of a "National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-Subscribing or Kindred Congregations." Whether its constituents are aware of its present-day obligations I cannot say, and whether they will be willing to extend its scope I am very desirous to know. Are we, on the one hand, to restrict our allies to non-subscribing congregations, and thereby exclude from a Church of the Free those who are making for freedom in "the open way" of religious thought and aspiration, in spite of old and stiffer trust-deeds; or are we to make overtures to them for inclusion in a "Free Catholic Church"? And, on the other side, are we to be ready to offer fellowship with any congregations and societies of more extreme views, who nevertheless may be willing to embrace religious communion on an open "Free Catholic Church" basis?



Recent events in Yorkshire, the necessary changing of the name of the Yorkshire Union, and the inclusive formation of a Sheffield and District Union, indicate the desirability of a larger and more comprehensive "Church" than ours actually is. The proper persons in my judgment to extend a public and official invitation to all congregations that "will," are the President of the Conference himself (to whom it would be as the fitting crown of an arduous and "Catholic" career in the extended spirit of his "Presbyterian ancestors") and a representative from Yorkshire. But, in any case, as the matter will undoubtedly be brought forward, if the Committee accord permission, it is very advisable that so important and vital a subject should previously be turned over in our minds.

And now, before entering upon the historical aspect, may I be allowed to soliloquise? I am a little alarmed at certain tendencies of the "Liberal Christian" school, for this may be rendered more "narrowing" than any view held under the term "Unitarian." The official change from the "Progressive League" to the "Liberal Christian" League has been marked by, rather has been the mark of, a backward step. Mr. Campbell, as I read, has complained that arrangements for him to preach in a "Unitarian Church"—I quote from *The Christian Register*—"have greatly misrepresented him before the public." From our own group of Churches a friend writes:—

I began the work of a Christian minister in a group of Christian Churches, Christian by long habit and tradition, as in their religious practice and tone. I have always tried to be loyal to that fine Christian heritage, and my experience of life has only made my grasp stronger upon the central Christian loyalties. They are the centre from which charity and tolerance, and understanding of the beliefs of other men radiate.

Here is displayed the sense of a fine rich devotional spirit which no Church can afford to ignore. But would this "Christian" plead for the welcome of a "Brahmo Somaj" congregation into our "Free Catholic Church"? I fear greatly the untoward practical effect upon comprehension of any view of the Christian religion as "final." Father Tyrrell, a Free Catholic "Christian," speaks of the Church "as a teaching Church" just because "she is a learning Church," and declared "Modernism makes no pretence of being either a complete or a final synthesis." This seems the truer view.

Again, another letter, from which I he more gladly quote as it implies a judgment upon myself:—

The people will have a religion. . . . And once this regular devotional life becomes an actuality among our people, our perennial discussions as to what exactly we mean by the Mastership of Jesus would settle themselves, and cease, dissolved in an atmosphere of devotion; whereas now they are hardened by the astringency of an atmosphere of dialectics.

Here I ask, if this friend will accept as the basis of a "Free Catholic Church" just that which is signified by the words "Religion and Devotion"? That is all my present concern, and it is sufficient answer to the remarks of a very learned reviewer in a contemporary, who has said, "Our own experience of the people of 'the open way' is that they very often urge you to come off on to their own side track." I personally am not aware of any such urging.

Much has been said and written about "the Presbyterian ancestors." In their day they were as much "Catholic Christians" as their consciences permitted. Baxter's declaration of the necessities of public profession in a National Church had exactly 200 years' start of Dean Stanley's, who, in 1868, propounded his theory of the doctrinal basis of a National Church. He (Stanley) would make the Church as inclusive as the nation. He would abolish all subscription to creeds and formulas except, perhaps, the Apostles' Creed. And Baxter, as a Dissenter, was without this compulsion. The "Catholic Christian" sentiment became the very watchword of the congregations in whose line we should be proud to claim that we stand. The "Catholic Christian" of the Bible was, for his day, in an impregnable position. With the Bible as the "seat of authority," that was the most comprehensive position attainable. And not only was it demanded; it was granted.

"Go on, gentlemen," said John Seddon, of Warrington, in 1762, to the members of the Octagon Chapel, Liverpool, "with the same spirit and prudence in which you have begun to assert your just liberty of worshipping the Deity in the manner most agreeable to the judgment of your own minds; and doubt not but that the good Providence of God will give success to your worthy and upright intentions."

And, comments Thomas Bentley to Seddon:—

If Mr. Clayton comes here, he will doubtless come with a design to preach his own sentiments. He must also come with a disposition to excuse those amongst his hearers who may not think exactly as he does.

Sixty-four years later, in the neighbouring cathedral city (Chester), Joseph Swanwick, in the name of the congregation worshipping in Matthew Henry's Chapel, said to the incoming minister:—

We anticipate in you a diligent and cautious examination of the nature and bearing of Scripture evidence, a fearless following out of truth, an annunciation of your opinions characterised by a firmness which shall mark your feeling of their importance. . . . In us who stand upon individual judgment and conscience, rejecting all creeds and all human dictation, a lack of charity were an error indeed. . . . We ask you for no confession of faith. . . .

To-day, eighty-six years later, in the further and consistent evolution of the spirit of this pronouncement, we may call ours "The Church of the Free Spirit." Our essential principle as bearing on terms of admission, must be "No Tests: No

Doctrinal Questions." The literal actuality of the individual worshippers in our congregations must be the unqualified privilege of all congregations banded together in any Church that aspires to the name "Free." Such a Church, and such a Church only, can claim to be the true modern representative of our older congregations. A "Liberal Religion" must include all religious men and all religious societies who will to enter; and there are many religious freemen and societies to-day who stand outside our own distinctive and honourable religious heritage. Let us offer welcome to them, and set up of ourselves no bar. The plea on the left wing in our time can be no statement of belief that Jesus and the spiritual experience which he created are the only fundamental facts in the spiritual universe as we know it. It cannot dogmatically declare that a Christian Church, with these central loyalties alone, has consistency and character, and possesses all the liberty of which human experience permits. Do men say "Your Church of the Spirit must have some definite character and content"? I answer that the question is not valid; for the problem is solved by the practice of our own congregations. That which is "Free," "Catholic," and a "Church" will ever become fuller in "the knowledge of the Lord," and ever more creative of faithful and fruitful citizens in His kingdom.—Yours, &c.,

H. D. ROBERTS.

Liverpool, February 27.

#### THE SELBORNE SOCIETY.

SIR,—I have read the very appreciative notice which you were good enough to give of the Gilbert White Exhibition, and it has occurred to me that some of your readers might care to hear what the Selborne Society is, and does.

It was constituted in the year 1885. At first it occupied itself more especially with the amenities, and since that time several other societies, such, for instance, as the National Trust, have come into existence and undertaken certain of its objects. As is right, it perpetuates the memory of Gilbert White, and its first intention now is to encourage the study of Natural History. Through the Bird Sanctuary Committee of the Brent Valley branch, it interests itself in attracting and providing nesting sites for wild birds, while a very necessary Plant Protection Section has recently been brought into existence. There are at present three thousand members, and as the subscription (which includes the *Selborne Magazine*) is a small one, many more are required if the Society is to realise all its possibilities.

Yours, &amp;c.,

WILFRED MARK WEBB,

Hon. Secretary.

42, Bloomsbury-square, London, W.C.

#### BOOKS AND REVIEWS.

THE SAINTS' APPEAL. By the Rev. S. A. Alexander, M.A. London: Edward Arnold. 2s. net.

THIS is a little volume of seven sermons preached by Canon Alexander in St.



Paul's Cathedral. The publisher announces that while suitable for devotional reading throughout the year, the book will be found specially helpful as a companion for quiet hours in Lent. We have found it too full of the vigorous and martial note of an aggressive Christianity to be suitable for the *quiet* hours of devotion. They deal with the meaning of All Saints' Day, and emphasise the militant challenging temper of the saint as well as his gentleness and meekness. It is his heroic strength and not only his sweetness that we find here. And if Lent be a season not of gloom and mortification and penitence only, but of the athletic renunciation and discipline whereby we equip ourselves for sterner warfare with the world, the flesh, and the devil, as Jesus fought the temptations of the wilderness, then, indeed, this book is a suitable book for Lent. Canon Alexander has much vigour and directness of utterance as well as a broad and hopeful outlook on life. But he is a little less than just in saying that Non-conformists, "the body of Wesleyans in particular, parted from us through haste and misunderstanding. Looked at largely it was the separation of a mother and daughter who have quarrelled about something that is not really important." That is not the verdict of impartial history. They parted on matters fundamental to the sincerity and inwardness of religion after they had in vain "urged their reforms from within," and it may be seriously asked whether any reforms from within have ever been radically successful in ecclesiastical life. We prefer Canon Alexander when he says: "Do you suppose that the page of history would be so scarlet with the shame and black with the shadow of religious persecution; do you suppose that there would have been in the past, or that there would be to-day, so miserable a waste of energy and enthusiasm as we see in the controversies of the Church, if our first question about a man were not, 'What are his views? Does he belong to my own party? Does he hold this doctrine, or practise this or that ritual?'—but if our first question were, 'Is he a really good man? Is his religion a power in him and not a form? Is he true, earnest, self-devoted, sincere? Is his heart on the side of the saints? Do we see as he passes by the flash of those 'white robes' of the Apocalyptic vision, the vesture not of correct opinion, but of character, of Saintliness?'"

THE CARDINAL ELEMENTS OF THE CHRISTIAN FAITH. By Prof. D. S. Adam, M.A., B.D. London: Hodder & Stoughton. 6s.

THE lectures of which this volume is composed were delivered to students at the University of Melbourne during the winter of 1910. In the first of them, Prof. Adam puts the argument for the theistic conception of the universe very clearly as against the materialism of Haeckel and the pantheism of Spinoza. Among the other topics of which he treats are man's sinfulness and Christ's atonement, and these are dealt with from the point of view of one for whom apparently

the Westminster Shorter Catechism is still a fairly accurate summary of Christian doctrine. The positions stated in the lectures are further elaborated in an appendix consisting of copious notes.

STUDIES IN THE HIGHEST THOUGHT. By A. T. Schofield, M.D. Hodder & Stoughton. 3s. 6d.

THE Highest Thought, in Dr. Schofield's use of the term, deals with "the relation of the finite to the Infinite, of man to God." Moving upon somewhat orthodox and rigid lines, and based upon a theory that sees in the Bible the only source of all Christianity, there is yet much that is suggestive in these studies. Moreover, such intimate statements as this: "Personally, I may tell you—you may think it rather strange—my endeavour is to know as many Christian people as I possibly can during this present life, so that I may have more spiritual friends in the other world," make the book interesting, even when, as in its literal acceptance of the millennium, we cannot follow its teaching.

#### PUBLICATIONS RECEIVED.

MESSRS. J. M. DENT & SONS, LTD.:—English Philosophers and Schools of Philosophy: Professor J. Seth. 5s. net. Premières Poésies: Alfred de Musset. 1s. net. Le Curé de Tours: H. de Balsac. 1s. net.

MESSRS. DUCKWORTH & Co.:—Vagrom Men: Alfred T. Story. 2s. 6d. net.

MESSRS. HODDER & STOUGHTON:—Welsh Disestablishment: P. W. Wilson. 1s. net. The Doctrine of Immortality in the Odes of Solomon: J. Rendall Harris, M.A. 1s. net.

#### MISCELLANEOUS.

*The Contemporary Review, The Cornhill Magazine, International Theosophical Chronicle, The Nineteenth Century.*

### FOR THE CHILDREN.

JOAN OF ARC.  
1411-1431.

#### I.

"It is God, that girdeth me with strength of war, and maketh my way perfect."—Ps. xviii.

IN thinking what great Englishman I should have to tell you about next, I found I should have to take a great jump right away from the reign of King Richard II. in England to the reign of Henry VIII.—just about 110 years. In all that time we don't read of any really great man in England—poet, or king, or preacher, or scholar. The reason may have been because the country was so unsettled by wars that the people grew too poor and miserable to think of anything but just how they were to get their bread from day to day, and there was not peace or quiet enough for poets or scholars to write books. Edward III. was always fighting with the Scotch, who would not acknowledge him as their king, and this led him into a war with France (because the French and

Scotch were friends in those days). This war with France lasted rather more than a hundred years, and after it came the Wars of the Roses, lasting for twenty years, between the families of York and Lancaster, who each thought they had a right to the crown. You can imagine how much England was upset by all this fighting, for either people were called off to be soldiers, or those who were left at home were made to pay for the keep of the armies, and this caused a great deal of poverty in the country. So, after looking through all the history of this time, I have been obliged to go out of England to find any one worth telling you of, and that person is a girl, but she is by far the greatest person we read of in all those 110 years—indeed, she is one of the greatest people in history. She had a great deal to do with the English, and I am afraid the English must always feel sorry and ashamed of themselves when they remember how they treated her. But the French, her own country people, should be still sorrier.

Her name was Joan of Arc, or Jeanne Darc, as it is in French—Jeanne is the French for Joan, and Darc was the name of her father. She was born in a little village called Domremy in the East of France, near the great forests of the Vosges, in 1411, and was the child of poor people—her father was a labourer who worked in the fields. Joan was a little girl who ran about with bare feet, and believed in fairies as most of the children did who lived near the forest. She used to herd the sheep in the day-time; in the evening she would sit spinning and mending by her mother. We are told that she was very clever with her needle, and people who knew her before she became so famous describe her as "a good girl, simple and pleasant in her ways." She was particularly kind to the poor and sick people in her village, and was always fond of church and of listening to the church bell, which reminded her of heaven and of all the things she used to think about when she was alone for hours looking after her sheep. As she was a Roman Catholic (like nearly everyone in France at that time) she used to think a great deal of the Saints. We shall see presently how it was partly this which led her to do such wonderful things.

All through Joan's life that great war between England and France which lasted a hundred years was going on, and several times while she was a child she and all her family had been obliged to fly to the woods to hide from the English, and had found their home burnt when they returned. This terrible war was begun partly on account of land which the English held in France, and which the French wished to win back from them (they were encouraged, as I told you, by the Scotch, who hated us then because they wished to be a kingdom themselves, and Edward III. had conquered them in many battles)—partly because the wife of the King of France, who was dead, had declared that her own son was not the heir to the throne, but Henry V. of England, who had married her daughter. That is just as if Queen Victoria, when she was alive, had said that the Prince of Wales was not to reign after her, but the Emperor Frederick of Germany, who married her daughter. And the hard thing for France was that several



of the great nobles sided with England, so that the Queen's son, the Dauphin, as he was called, had not enough of an army to drive out the English, and things were going worse and worse with him. He was, besides, such a lazy kind of man that he did not seem to care much about losing his kingdom, and was of no use at the head of an army. He would have lost it altogether if it had not been for Joan of Arc.

Nothing is more wonderful in the whole of history than that a poor girl out of a village, who could not even write her own name, should have kept France for the French, instead of letting the English conquer it as they would have done if it had depended on the Dauphin alone. For now we are coming to the strange part of Joan's life. When she was about eighteen, the war was worse than it ever had been; Paris was besieged by the English, and a hundred thousand people died there from starvation and illness. Orleans, another large town, was also besieged by an army of ten thousand men, and all the little villages in the north were being burnt and robbed by the soldiers. People who were driven from their homes and wounded soldiers often passed through Domremy, Joan's village, and she was so sorry for them that she gave them her bed and nursed them if they were ill. She kept saying that she "had pity on the fair realm of France," that is to say, she could not bear to think of her country being in such a miserable state, and she was always thinking, night and day, what she could do to help it. She knew that God would help it if He chose, and she was always praying to Him and to the Saints to tell her if she could be of use.

At last, when Orleans was besieged, it seemed to her that she heard voices clearly speaking to her, voices of the Saints, and that St. Michael appeared to her in the midst of a great light telling her that she was to go to the help of the King of France and give him back his kingdom. First she was to take Orleans and then to see the king crowned. (St. Michael is one of the four great Arch-angels we read about in the Bible; he carries a sword, and is the Saint who watches over battles.) When she heard this, Joan at first shed tears and said, "I am only a poor girl, I do not know how to ride to the wars or to lead soldiers." She was very unwilling to leave her home and to try to do what was so difficult. But St. Michael appeared to her again and told her to have courage, because in heaven, too, there was "pity for the fair realm of France," and God himself would help her. Then she made up her mind that she must do as the Saint told her, and in spite of all that her father and mother and the priest could do to keep her from it, she set out. "I had far rather rest and spin by my mother's side," she said to the Governor of Vaucouleurs, a small town near Domremy, whom she asked to help her, "for this is no work of my choosing, but I must go and do it, for my Lord wills it." "Who is your Lord?" asked the Governor. "He is God," said Joan. When the Governor saw that she was in earnest, he promised to help her. He gave her a horse and two knights to show her the way to Chinon, where the Dauphin held his Court; but I must leave the account of what happened there until next week.

## MEMORIAL NOTICES.

MR. JAMES FARRAR.

THE Stand congregation has suffered a severe loss through the death of the late Mr. James Farrar. He came of an old Stand family, and was closely associated with the chapel and Sunday-school throughout his life. If he was but little known outside the district in which he lived and the congregations nearest to Stand, he won for himself in a remarkable degree the respect and affection of his Stand friends and neighbours. He was the senior trustee of the chapel and school; and that office, which he had held since 1868, came to be in his case not so much a legal designation as a title of honour; for he was trusted and looked up to as counsellor and adviser by everyone who knew him. There was something in his quiet friendliness and practical sagacity that both invited confidence and inspired it, and no one ever had reason to regret that confidence. One of the most modest and retiring of men, he had nevertheless great influence, both in the life of the congregation and in a wide circle of private friendships. He took no conspicuous part in public affairs, being a worker rather than a speaker; but, when he did speak, he had a remarkable gift of saying just the right thing. He held steadily to Liberal opinions in politics, and found in the Unitarian form of religion the inspiration of honourable life, and the strength of simple piety. Till he was prevented recently by ill-health, he never missed being in his place at chapel every Sunday; and no one knows better than the present writer how great a help he was to the minister of the chapel by his sympathy and friendship. He was left a widower more than two years ago, and since then bore a burden of loneliness and increasing infirmity with uncomplaining and unfailing cheerfulness. He died on February 17, aged 67, and was laid to rest in the graveyard of the chapel he had loved all his life. He was a good man, and has left many sad hearts behind him.

R. T. H.

THE REV. J. KERTAIN SMITH.

WE have to record with deep regret the death of the Rev. J. Kertain Smith, which took place at Belper on February 20 in his 77th year. Mr. Kertain Smith was trained for the ministry at Carmarthen College and Manchester New College, London, and after short ministries at Plymouth and Newchurch, settled at Flowery Field Church, Hyde, in 1869. In 1889 he removed to Belper, where he remained till his retirement from the active ministry in 1905. A man of quietness and modesty, he did a great deal of unassuming work, which earned its reward in the affection of those to whom he ministered. The funeral took place in the Belper Cemetery on Friday, February 23. The service was conducted by the Rev. A. Thornhill, of Gorton, and the Rev. A. Leslie Smith. An address was delivered by the Rev. A. Thornhill,

in which he paid a tribute to Mr. Smith's twenty years' ministry at Flowery Field, which was very notable for the prosperity of the church and the institutions under his care. In him Belper had lost one of its best citizens, who brought a wholesome and elevating influence into public life which was none the less deep and penetrating because it was quiet and unobtrusive.

THE REV. JOHN H. BELCHER.

WE regret to announce the death of the Rev. John Belcher after a long period of distressing illness. Mr. Belcher's early life was associated with Reading and the Isle of Wight. In Reading he spent some time in business in the well-known firm of Huntley & Palmer, biscuit manufacturers. Leaving Reading, he went to Aberdeen University and then proceeded to New College, Hampstead, to complete his preparation for the Congregational ministry. On leaving College he settled at Erdington, near Birmingham, where he spent many happy years. He studied hard, and it was whilst he held this pastorate that he formed the idea of reading the four Gospels in the light of the Socialist conception of life. This proved to be the decisive and determining thing in his career. Down to his last days he remained a Socialist, with fervour all the time increasing and doubts as to its wisdom and practicality growing less and less.

After leaving Erdington he was invited to the pastorate of St. Thomas'-square Church, Hackney. He took up that position with the feeling that the condition of his work there was ideal so far as he was concerned. Whilst there he organised a Sunday evening public meeting in the church after the service, at which he always presided, and where speakers of every type of thought spoke on the questions in which they were specially interested, and discussion followed. There were crowded attendances at these meetings. He occupied several public positions in Hackney, and he was very closely associated with the I.L.P. and the Labour Church Union, being twice chosen its President. Whilst there he also formed a Ministers' Association for the study of Social Questions, of which Dr. John Clifford was the President, and some High Church clergymen, as well as advanced Nonconformists, were members. This afterwards changed its name—its membership no longer restricted to ministers—and became the Christian Socialist League.

In 1905 he settled at Treville-street Unitarian Church, Plymouth, staying there six years, till he was laid aside by illness. He was put forward as a candidate for the Board of Guardians on two occasions in Plymouth, but he was too advanced, not to say too revolutionary, a thinker for the majority of the burgesses to vote for him. Nevertheless, he was greatly respected by many who were not able to accept either his religious or his social views, and there are those now in association with the Treville-street Church who declare they owe everything to him in discovering their mission in life and the earnestness of mind required to take it up. A friend writes of him:—"His was a life lived for the



commonwealth of life. I have known some noble fellows, but none nobler than he. There were those who took offence at his teaching, and were even hostile, but no rancour ever appeared in his nature; he would find a reason for the hostility and explain it. He was a man of beautiful disposition and of a deeply religious nature, though after no one's pattern but his own."

## MEETINGS AND SOCIETIES

### THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE Missionary Agent of the British and Foreign Unitarian Association (the Rev. T. P. Spedding) has completed an interesting journey among the churches in the Western Union, and reports increased vigour and hopefulness since the occasion of his last visit. The arrangements for the tour were most carefully carried out by the Rev. Rudolf Davis, B.A., Missionary Minister of the Union. The opening service was at Mr. Davis's own church in Gloucester, where a useful work is carried on despite the disadvantages which characterise a cathedral city. In the evening Cheltenham was visited, and here were many evidences of the revival which has followed the settlement of the Rev. J. H. Smith. The congregation has not only survived its recent troubles, but seems likely to regain a fair measure of prosperity. Next morning Mr. Davis accompanied Mr. Spedding to Bristol, where the Rev. T. Graham spent some time explaining the admirable work of the Domestic Mission, of which he has had charge for the last few years. An interview with the Rev. A. N. Blatchford, the venerable pastor of Lewins Mead, followed, and Mr. Spedding went on alone to Bridgwater. A visit to the chapel and a talk with the Rev. E. C. Pike, and the journey was resumed to Taunton. Here a special meeting of members of the congregation had been convened in the Memorial Schools, associated with the name of the Rev. J. Collins Odgers. The Rev. John Birks stated that a scheme is afoot for a new organ, and some minor alterations with a view to add to the comfort of the meeting house, which is justifiably regarded as one of the finest in the district. A couple of hours next morning, and Cullompton was reached. The veteran Rev. Jeffery Worthington was full of anxiety about the little chapel, which must have a new roof, and at once; and other repairs as well apparently, judging by the ugly cracks which have developed in the cob walls. Mr. Worthington and his own people have made sacrifices in order to keep the roof above their heads; but the £150 required is quite beyond their means, and in a case of this kind it ought hardly to be necessary to issue the usual printed appeal for help. Here is an instance in which the work might be helped unasked—a work that has to be done whether the means are forthcoming or not.

Under the Rev. R. H. U. Bloor the congregation at Exeter flourishes, having a minister after its own heart, and conscious that its own peculiar tradition is worthily supported. At Sidmouth the church is prospering under the Rev. W. Agar. A good many alterations have been carried out recently, with the result that the cosy chapel, in its commanding situation, has been wonderfully improved, and quite naturally appeals to visitors who spend holiday in this quiet and delightful neighbourhood. Colyton was reached the same evening, and in this tiny village nearly a hundred members and friends of the church and school had assembled for a social gathering. It was held in a spacious room attached to the house of the Rev. W. B. Matthews. At Newton Abbot new life is showing itself since the settlement of the Rev. Frederick Allen. Moreton Hampstead and Tavistock, which were also visited, are labouring under difficulties, and there is, unfortunately, no improvement to be recorded of them. Returning from the edge of Dartmoor, the next visit was to Torquay, where it is hoped that the stone laying of the new church will shortly take place. A good site has been obtained, and the Rev. A. E. O'Connor and Mr. Henry Lupton have toiled for the building fund, but their list is not by any means full, and further help is required if the future is to be assured. The new church is likely to be ready in the late autumn.

On Saturday there was a Welcome Service at Plymouth, where the Rev. W. H. Burgess has succeeded the late Rev. Henry Rawlings, whose ministry lasted only a few months. Saturday's papers told of the passing of the Rev. J. H. Belcher, who resigned the pulpit at Plymouth in 1910, in consequence of failing health. The proceedings at Mr. Burgess's Welcome began with a resolution of condolence. The charge to the new minister was delivered by the Rev. R. H. U. Bloor, of Exeter, and Mr. Spedding was invited to speak upon the duties and opportunities of the congregation. On the way down to the service a visit was paid to a building which was formerly the Unitarian chapel of Devonport, but is now a wine and spirit vault. It is still known and described as "The Chapel," and a post card is handed to the visitor on which the following paragraph is printed:—

"This quaint old building, situate at the corner of Duke and George streets, Devonport, was originally built for the Unitarians in the year A.D. 1791, and was opened as a place of worship in 1791. The congregation of the Chapel decayed in consequence of its being understood that Commissioner Fanshawe intimated that all Dockyardsmen who attended the New Chapel would be discharged as disloyal subjects; the French Revolution was then in full operation, and the Unitarians were the most ardent admirers of that movement in Great Britain. Three of that sect were executed as ringleaders (*sic*) in a most disgraceful riot in Birmingham on July 14, 1791. Ten years afterwards, in 1801, the Chapel was converted, the conversion being as wide apart from its original purpose as could be imagined.

The Chapel became a Temple of Bacchus, dedicated to the sale of wines and spirits, thus the change from the Spiritual to the Spirituous. The old building still retains remnants of its ecclesiastical character, and a Chaplain is still attached who performs," &c.

Mr. Spedding preached to a large congregation at Plymouth on Sunday morning, and went on to Crediton for the evening service and an after meeting, both of which were fully attended. On Monday Crewkerne, where the Rev. A. Sutcliffe has both his church and school full, and Bridport were visited. The last places on the list were Trowbridge and Bath. At the latter place the Rev. John McDowell has been minister for several years, and his work is highly appreciated. At Trowbridge, after an interregnum of about three years, a new minister is about to settle, and the congregation, which has maintained its numbers during the long interval, is looking forward to a renewal of the prosperity which one almost naturally associates with the name of Trowbridge.

During his journey Mr. Spedding was able to interview most of the ladies and gentlemen who in the Western District assist the work of the Association as its local treasurers. He succeeded also in securing the appointment of some additional treasurers. The Association is engaging in an appeal for new subscribers in order that its work may be continued unimpaired. The Missionary Agent received many assurances of support in his effort "to obtain a thousand new subscribers and to raise a thousand pounds during the current year."

### THE LIBERAL CHRISTIAN MOVEMENT IN GERMANY.

#### Trial of the Rev. G. Traub, of Dortmund.

DR. WENDTE, writing in the *Christian Register*, alludes to the trial of the Rev. G. Traub, of Dortmund, the friend and defender of Pastor Carl Jatho, of Cologne, who has now in his turn been summoned to answer for his heresies before a church tribunal.

An attempt to try his case before a prejudiced ecclesiastical court in the Rhine province was foiled. It is now pursuing its weary way before a tribunal in Breslau, Silesia. He is conducting his own case with great ability, assisted by eminent counsel. The demonstrations in his behalf all over Germany are formidable and increasing. Even if condemned, he has the right of appeal. Ultimately, the same court which tried Jatho may be called together to give its final decision. The immediate result of this persecution has been to draw more closely together his own large congregation in Dortmund, which loyally supports its pastor, to greatly increase the circulation of the theological journal, *Christliche Freiheit*, which he edits, and to unite the progressive elements in the German State churches (there are over thirty of them!) in a determination to preserve their spiritual and congregational freedom. Whatever may be the



issue of this trial, it cannot fail to exercise an important influence on the religious and church life of Germany in coming days. Meanwhile, Pastor Jatho not only preaches to immense congregations at home, but his audiences at the lectures he gives in the principal German and Swiss towns are very great. Recently elected to the Presbytery of Cologne, the government has seen fit to cancel the election. His religious instruction classes for children are particularly well attended.

### WINIFRED HOUSE CHILDREN'S HOSPITAL HOME.

#### Annual Meeting.

THE annual meeting was held at Winifred House on Wednesday, February 28. Mr. C. Fellows Pearson was in the chair, and there was a good attendance of friends and subscribers. The treasurer, Mr. W. M. Blyth, presented the financial statement, and Mr. Ion Pritchard read the Committee's Report. This stated that the total number of invalid children received during the year was 45; of these 27 were new cases, and the average number in the Home works out between 16 and 17. It will be seen that hip disease and spinal mischief account for the more serious cases—the lying-down ones—and debility and rickets for the greater number of the others. The tabular statement tells also of the length of stay, a very important consideration in respect to the home, seven children having been there more than two years. There has been almost always decided improvement in health on leaving, and the committee are sure that the improvement applies in very many instances also to the habits and manners acquired by the children during their stay. Surgical operations in five cases have been necessary during the year, and the committee very gratefully acknowledge the help afforded by the Great Northern Central Hospital, so near Winifred House, first for so promptly receiving the little patients, and more especially for the ready and valuable assistance of the surgeon, Mr. Mower White, there. The financial position of the Home is satisfactory in so far that the invested funds amounting to £398 17s. 11d. have not been drawn upon. The income, £957 17s. 10d., including £100 legacy from Mrs. Bayle Bernard, an old friend of the Home, has enabled the treasurer to meet the whole expenditure, including the heavy outlay for repairs and decoration amounting to £118 9s. 6d. The subscriptions and donations amount to £552 6s. 7d., a little more than last year, mainly due to a generous gift of £25 from the Holly Hill Guild, a gift that may be an annual one for a few years.

The three Hospital Funds have again awarded grants: the Sunday Hospital £58 4s. 5d., the Saturday Hospital £35, and the King Edward's Fund £30. The committee are glad to be able to acknowledge these awards as practical and very useful recognitions of the value of the work and good order in management and book-keeping.

### LONDON SUNDAY SCHOOL SOCIETY.

#### An Appeal.

Mr. R. Asquith Wooding writes as follows:—

"In response to urgent entreaties, the Society has taken a larger house, 80, Darnley-road, Southend, which will accommodate twelve visitors at a time, instead of seven, which was the limit at Bernard Cottage. The object will be, as hitherto, to provide a house where teachers and elder scholars can be received as paying guests at very reasonable charges, and thus be enabled to spend an inexpensive holiday at the seaside. The house is much more conveniently situated than the old one, and has the additional advantage of being next door to the chapel.

"During the summer months Bernard Cottage was always full to overflowing, and had we had the necessary accommodation we could easily have filled it twice over. We have, therefore, every reason to believe that our new venture will be a success, and that during the summer months our teachers and elder scholars will make full use of the increased accommodation which the larger house offers. The larger number of rooms at the new house and their greater size have necessitated our buying additional furniture, fittings and house linen, the cost of which will come to fully £50, and for this sum we now appeal to the generosity of your readers.

"The London schools are being asked to make their effort to help, and we have no doubt all will respond to the best of their ability; but £50 is more than they can be expected to raise, and a considerable part of that sum will have to be met from other sources. We therefore appeal with confidence to the Unitarian public for help.

"All donations should be sent to the Treasurer, Miss Amy Withall, 15, High-bury New Park, London, N., and will be acknowledged in due course in *THE INQUIRER* and *Christian Life*."

### THE SOCIAL MOVEMENT.

#### THE MINIMUM WAGE QUESTION.

MUCH of the discussion which has arisen amongst the general public with regard to the threatened coal strike appears to overlook the fact that the "minimum wage" is new neither in theory nor practice. Some years ago, when public opinion was aroused against sweating, many reformers advocated a minimum wage as the only effective remedy for sweating. Bishop Gore has long laid down what he considers to be the Christian principle on the subject, "that the first charge upon industry must be a living wage for those engaged in carrying on the industry," and last year the *British Weekly*, which at least on social questions does not belong to the left wing, advocated a minimum wage in a series of well informed articles which appeared after the great industrial upheaval of the summer.

The minimum wage, therefore, is not only not a fantastic creation emanating from the brain of some unprincipled and irresponsible "agitators"—in this connection the word "agitator," when analysed, merely means a person who is advocating something which is different from what the individual who uses this term of reproach desires—but it is actually at work in our Colonies, and even in the United Kingdom. Many well-intentioned people seem to have forgotten the Trades' Boards Act, and still more, do not seem to be aware that the miners in some districts already have a minimum wage actually in operation. In some departments of industry, then, the principle is already established.

\* \* \*

In view of current discussion of a complicated question, the gist of an article by Professor H. Stanley Jevons in *The Housing Reformer* (a monthly published in the interests of better housing conditions in South Wales and Monmouthshire) may be quoted here. As Professor Jevons is neither a coal-owner nor a miner, but a disinterested economist familiar with the local conditions of the Welsh mining industry, his opinion is all the more worthy of remark. "Looking broadly at the problems of life and work," he says, "the Garden City movement may be said to represent a thoughtful and practical effort to reach a more rational method of living. By careful thought on the main problems . . . it has already been proved that a vast deal can be done to improve the health of the industrial population with little extra expense . . . I believe that such reforms will be gradually applied in every direction, with the most momentous results for the benefit of mankind. In an especial degree do these ideas apply to the conditions of employment of labour—a field in which there could be a rich harvest if the right spirit and method were adopted. The spirit wanted is that of care for human well-being and happiness."

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"The great difficulty of the problem now confronting the coal trade," he continues, "arises from the variability of human nature on the one hand, and the variability of coal seams, and the floor, roof, and coal conditions on the other hand. . . We are all familiar with the fact that different kinds of land are more or less fertile under the hands of the farmer, and we know that is the chief cause of variation in the rent paid per acre . . . but no such principle enters into the payment of colliers' wages. Every man is paid by the piece for the quantity of coal he produces. When he produces it easily he may make 10s. and even 15s. per day; when he gets coal with difficulty the same skilled man may earn but 5s. or even 2s. a day."

\* \* \*

Other causes which have tended to lower the miners' net earnings are the depression of trade since 1908, the Eight Hours Act, and the rise in the cost of living. "The prices of provisions and the rent of houses have risen in South Wales at least 15 per cent. during the last ten years; and, unfortunately, there is every prospect



of this rise of prices continuing, for it is world-wide in character. Such upward movements of prices always lead to industrial unrest, because wages are not raised in proportion until many years afterwards. . . The policy of the minimum wage is unquestionably a step in the right direction from the men's point of view, for it would at least give them protection against the chances of working in abnormally unproductive places, and against the effects of favouritism and bribery. In the present situation it may probably be said to be a measure of absolute necessity and of mere justice so long as the minimum is not put too high."

## ANNOUNCEMENTS.

DR. JAMES HOPE MOULTON is delivering the second course of the new series of Hibbert Lectures at London University, South Kensington, on Tuesdays, March 5 and 12, April 30, and May 7 and 14, the subject being "Early Zoroastrianism." The first lecture was given on February 27. Admission free.

THE annual meeting of the London Sunday School Society will be held at Essex Hall, Essex-street, Strand, on Saturday, March 9. The business meeting at 4.30 will be followed by a public meeting at 6 o'clock. A statement will be made by the secretary on "How the National Insurance Act affects Sunday School Provident or Friendly Societies," and a conference on "The need for further organisation in the Sunday School" will be opened by the Rev. C. Roper, of Kilburn.

The Rev. Mortimer Rowe writes to warn our readers against a German who is going about under the name of Dr. Herman, of Elbing, obtaining money by false pretences. He is conversant with the doings of the British and Foreign Unitarian Association, and speaks with some knowledge of ministers and other persons associated with the Liberal Christian movement both here and in Germany. People whom he may happen to visit should be on their guard.

## NEWS OF THE CHURCHES.

**Special Notice to Correspondents.**—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

**Boston.**—The members of the Spain-lane Chapel have suffered a serious loss in the death of Mr. William Bedford, J.P., which took place early on the morning of Tuesday, February 20. Mr. Bedford, who was in his 80th year, was a fairly regular attendant at the services in the chapel until a few months

ago. Descended from an old yeoman family in Huntingdonshire, he went to Boston early in life, and gradually built up a big milling business there. Mr. Bedford was widely respected for his great integrity in business matters, as well as for his successful opposition to corruption in the municipal life of Boston. He was an ardent Liberal, both in politics and religion. He was twice elected Mayor, and only retired from the aldermanic bench a few years ago. At that time all parties requisitioned him to remain, but he was firm in his refusal. Never, he declared, would he consent to retain a position a day longer than he could discharge its duties. The funeral was a public one, and very largely attended. The Rev. A. G. Peaston officiated. On the following Sunday morning a memorial service was held at Spain-lane Chapel, conducted by the minister.

### British League of Unitarian and other Liberal Christian Women.

—We have received from Miss Grace Mitchell, hon. sec. of the Fellowship Section of the League, some details as to the work which is being undertaken by this new branch, and the possibility of extending its influence in the future. The Fellowship Section has been started for the purpose of keeping the elder Sunday-school girls, and women members and workers who have to leave home for business and other reasons, in touch with the central organisation, so that they may not feel isolated even when there is no Free Christian church in the neighbourhood to which they have removed. Where there is such a place of worship, introductions are given, and a request is made that the members shall welcome the new-comer; in cases where there is no church within reasonable distance, an effort is made to enrol her as a Fellowship member at a subscription of 1s. a year. A Fellowship worker then sends her each month the League letter, a religious paper, and a personal letter often with enclosures and news of interest concerning the Free Christian churches. Within the last few months an attempt has been made to establish a world-wide fellowship. The members of the Women's Alliance, with its branches throughout the United States and Canada, have warmly responded to a suggestion that they should co-operate, and have offered to welcome in the spirit of the Fellowship any members of the British League who may emigrate to these countries. A correspondence has also been opened up with the women of the colonial churches with the same object in view. The Committee of the League Fellowship Section desire to be informed of the whereabouts of any members of the Liberal Christian churches who are moving to other parts of the country, to America, to the Colonies, or elsewhere. Address, Hon. Secretary of the Fellowship Section of the British League, Essex Hall, Essex-street, Strand, London, W.C.

**Buxton.**—The annual gathering of the Hartington-road Unitarian Church took place on February 21 in the schoolroom. The Rev. Geo. Street, the minister, presided, supported by the Rev. B. C. Constable, of Stockport, representing the East Cheshire Christian Union, and other friends. The chairman, in submitting the report, said that so far as the morning and evening attendance was concerned, the average had been maintained. The attendance at the Sunday-school had considerably increased. Two years ago a committee of men had been formed, but this year women had been admitted, the committee now being composed of as many women as men, which he considered was a wise thing. They had four mission stations. At the village of Flag twelve meetings had been held during the winter months. At the hamlet of Pomeroy, at an inn called the Duke of York, a class had been held for some years. The landlord found the room and heated it, and did not charge a penny rent. It was an un-

common thing for a publican to have such a class; however, it went on very comfortably indeed; a quarryman played the harmonium. A class was also held at Litton Mills, this being the fourth season, and during the latter part of last year a new class had been started at Great Hucklow. In addition to this, illustrated lectures had been given as well. In accomplishing this work, he had travelled 850 miles and walked 230.

**Chatham.**—At a special meeting of the congregation of the Chatham Unitarian Church, held on Sunday, February 25, after the evening service, a resolution was unanimously passed requesting the Rev. J. Morgan Whiteman to withdraw his recently tendered resignation. Since Mr. Whiteman announced his intention to terminate his ministry, many of those in the habit of attending the church realised the necessity of taking a more than passive interest, with the result that a large number have become subscribing members of the congregation. In view of this and other indications of a determination to prevent the resignation taking effect, Mr. Whiteman felt justified in re-considering his decision, which he at once declared his readiness to do.

**Doncaster.**—The Rev. Percy Jones reports encouraging progress at Doncaster. At the annual meeting of the Free Christian Church it was shown that the membership of all the organisations connected with it was growing, and the financial position was sound. A tender for the erection of a school-church, to cost £2,700, has just been accepted, and the members of the congregation are most anxious to raise £1,000 of this amount in the next six months.

**Gorton.**—The annual meeting of the congregation of Brookfield Church was held on Tuesday evening last under the presidency of Mr. Geo. Cocks. The report for the year was of a highly satisfactory character. Since the settlement of the Rev. A. Thornhill as minister there has been a gratifying increase in membership and in the interest taken in every department of work. The executive officers were heartily thanked and re-elected. A resolution placing on record the warm appreciation of the congregation for the services rendered to church and school by Mr. Waite and his family was unanimously adopted on the motion of the Rev. A. Thornhill, seconded by Mr. Geo. Daniels. Fuller reference to the projected Bazaar will be seen in our advertising columns.

**Leicester.**—The annual meeting of the Great Meeting congregation was held in the schools on February 22, Mr. J. G. Chattaway presiding. The report of the vestry referred to the building of a kitchen and other offices in connection with the schools which had been carried out during the year at a cost of £165. Reference was also made to the settlement of the Rev. J. H. M. Nolan, who had been appointed to take charge, under the Rev. E. I. Fripp, of the Great Meeting, of the Loughborough and Coalville churches. Mr. Fripp, in replying to a vote of thanks, hinted that the time was near when, without neglecting the Great Meeting, they would have to consider whether they ought not to embark on extension work in the London-road district.

**London: Newington Green.**—Upwards of 320 parents, children, teachers, and friends were present at Stoke Newington Green Church at the annual Sunday-school party on Friday, February 23. An excellent report was given of the Sunday-school work. During the year the numbers have increased in each of the societies. In the Sunday-school the average morning attendance out of a roll commencing at 144, rising during the year to 172 scholars, was 105, and in the afternoon 135. The prizes were distributed by Miss Sharpe, who spoke of the time, about sixty years ago, when she taught at the school and of her great satisfaction in its progress.



**Stalybridge: Hob-hill Schools.**—The great effort to preserve Hob-hill schools will be brought to its termination by the holding of a grand bazaar (See advertisement columns.) Urged by the Board of Education to make structural alterations, the managers were able to evade the burden until the arrival of an ultimatum that the Board would withdraw its recognition after April 30, 1911. Energetic steps were then taken, and means found of averting the calamity. When local Unitarians saw that townspeople and a few other friends elsewhere were prepared to help them they addressed themselves to the task of meeting the Board's requirements. The members of the family of the late Mrs. John Leech (who founded the day schools) have given nobly, as have local philanthropists such as the Right Hon. J. F. Cheetham, and the Summers family. From all sources about £800 has been received. The scheme, however, called for a much larger sum. It was therefore decided to hold a bazaar, in order to raise £1,000 in addition. Meanwhile, under the supervision of Mr. Percy Worthington, F.R.I.B.A., the building has been adequately altered and enlarged, and since October last greater comfort has been experienced not only in the day schools, but in the Sunday school and associated institutions.

**Taunton.**—The annual meeting of the congregation of Mary-street Chapel was held at the Memorial Schools on February 22, Mr. Edward C. Goodland presiding. The report of the committee for 1911 stated that the accounts showed balances on the right side, and that so far the financial position was satisfactory. Thanks to gifts from numerous friends, including £140 from Mr. Andrew Carnegie, a new organ had been ordered at a cost of £315, which it was intended to open in September. Considerable repairs to the fabric of the chapel had become necessary, and it had been decided to provide a new roof, to improve the ventilation, to have the interior cleansed and decorated, and the electric light installed.

## NOTES AND JOTTINGS.

### THE PEASANT ARTS FELLOWSHIP.

The newly formed Peasant Arts Fellowship, which has just held its first public meeting, has been formed for the purpose of following Ruskin's ideal of reviving country handicrafts, especially those of spinning and weaving, and to co-ordinate the scattered schemes of arts and crafts revival now being undertaken in various parts of England. It also desires to do something towards the enlivening of the countryside and stimulating the love of ancient festivals, local dances, folk songs and ballads which once helped to make the life of the peasant more interesting and pleasurable than that of the agricultural labourer to-day. Spiritual influences are not forgotten; indeed, it is the aim of this society to make the village church again the centre of a new religious life, but the whole movement is in accordance with the democratic tendencies of the age, and inspired by a belief in the capacity of men to rise to higher ideals of human activity and fellowship.

### THE ENGLISH AGRICULTURAL LABOURER.

The Rev. A. H. Baverstock, who is associated with this timely effort to bring about a revival of rural crafts, has written an admirable little book (A. C. Fifield, 6d.

net) on "The English Agricultural Labourer," to which Mr. G. K. Chesterton has supplied an introduction. He has made a careful study of the English peasant, who is very much in danger of being overlooked at a time when press and Parliament are dominated by the townsman; and he brings to his task the sympathetic insight of one who realises the dignity and worth of the labourer's calling, and is "willing to learn from his simplicity much that has been denied to those whose life has been necessarily more complex." The agricultural labourer has been reduced during the last two or three hundred years from a condition of comparative affluence to one of destitution, and in spite of the advantages which he is supposed to enjoy to-day he is not nearly as free, as well fed and clothed, or as prosperous and happy as he was in the Middle Ages. He has, in fact, been the victim from 1563 to 1824, to quote the words of Professor Thorold Rogers, of "a conspiracy concocted by the law and carried out by parties interested in its success" to cheat him of his wages, "to tie him to the soil, to deprive him of hope, and to degrade him into irremediable poverty."

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Mr. Baverstock has no panacea to offer which, if applied, would immediately raise the status of the English peasant, and give him back the communal life he shared with his fellows before the suppression of the monasteries, and the debasing of the coinage in Henry VIII.'s reign. But it is, he says, obvious that the first task is to awaken the general public to the need of reforms which will lie in the direction of more adequate payment, better housing, education which shall not unfit the youth for work on the land, and recreation of a kind likely to "relieve his life from monotony, season it with gaiety, and even invest it with dignity." We gather that Mr. Baverstock is profoundly dissatisfied with the way in which the whole subject of social conditions in the country is being dealt with at present, and that he dreads too much State supervision and compulsion in all that relates to the life of the working man. Something more must be done to promote self-development and encourage individuality, and he points out many ways in which those who have the opportunity of becoming acquainted with the farm-labourer can help to foster the spirit of co-operation and diminish the hostility which everywhere divides class from class, holding before the workers a higher aim than the desire to get the better of others, which is one of the worst results of past oppression.

### INDUSTRIAL POISONING AND ACCIDENTS.

From statistics recently published it appears that there has been an increase during the past year in the number of people who have been poisoned, or who have met with accidents, sometimes fatal, in factories and workshops. The cases of lead poisoning have risen from 505 in 1910 to 669, the greater part of the cases being amongst coach and car painters. The deaths due to poisoning generally numbered 49. Industrial fatal accidents numbered 1,182 in 1911, as against 1,080 in 1910, and the textile factories were

responsible for 99 deaths, 47 occurring in the cotton and 29 in the woollen factories. In the shipbuilding industry there were 156 fatal accidents as compared with 111 in the previous year. Machinery was the cause of 379 deaths.

### ANTI-SLAVERY AND ABORIGINES' PROTECTION SOCIETY.

The annual report of the Anti-Slavery and Aborigines' Protection Society for 1911 gives an interesting record of the work which has been done, and the information gained, during the past year in various parts of the world where the labour system is still tainted with slavery. Among the subjects dealt with are Portuguese slave labour, rubber slavery in South America, Southern Nigeria (House Rule Ordinance), the Congo situation, abuses in the New Hebrides, the Egyptian Sudan, the slave trade in Tripoli, and the native races in Australia. The journey of investigation in West Africa undertaken by the organising secretaries, Mr. and Mrs. J. H. Harris, has aroused a good deal of interest, and if their tour is to include a visit to the Angola mainland and a short stay on San Thomé, it is hoped that all who sympathise with the object of the Society will come to its help financially, and not allow this important work to be crippled for want of necessary funds.

### THE LABOUR LEADERS AND TEMPERANCE.

One of the organs of the brewing trade has recently remarked on the decline in the consumption of drink, but declares that it is not pessimistic, and that "a continuance in the immediate future of the tendency towards increased consumption of alcoholic beverages" is to be anticipated. Happily for the workers, almost all their leaders have come to see that the interests of the liquor trade are diametrically opposed to the interests of the working-classes. "The Trade" cannot understand this. "Whatever be the explanation," says *The Trade Paper*, "and it is by no means easy to find one, the fact remains that 'the Trade' has no more vindictive or more unfair opponents than the Labour members." Surely the explanation of this hostility is not far to seek. The Labour members are men who have had unique opportunities of studying the social conditions under which the great majority of wage-earners are compelled to live.

### TEMPERANCE IN THE ARMY.

The Rev. A. E. L. Gedge, Chaplain to the Forces, Fulwood Barracks, in the course of a brief speech at the Guildhall, Preston, the other night, made special allusion to his experience among the recruits, observing that out of 287 who recently went through his hands 260 described themselves as total abstainers. In spite of the country's enormous drink bill Mr. Gedge did not think we need despair, and certainly not so far as the Army was concerned, for it was now no longer the "fashion" to get drunk. The majority of the young men who entered joined the Army Temperance Association.

### A WOMAN'S EXHIBITION IN BERLIN.

An interesting sign of the growing



influence of the Woman's Movement in Germany is seen in the exhibition "Die Frau in Haus und Beruf," which was opened last week in Berlin. Frau Hedwig Heyl, who performed the opening ceremony, at which the Empress was present, said that it signified peace at last between the rival claims of women's two great spheres of work, the home and her profession, which had at first appeared antagonistic to one another, but were now seen to be mutually complimentary. The exhibition, which is on a large scale, is being held at the Zoological Gardens.

#### EVENING PLAY CENTRES.

As a result of her recent appeal in *The Times* Mrs. Humphry Ward is able to announce that £1,600 has been contributed to her fund, £750 of this by one subscriber for the special maintenance over three years of the new centre in the Isle of Dogs, for which she pleaded. Two more applications have reached Mrs. Ward, supported by a well-known stipendiary magistrate, for new centres in Woolwich and Kilburn. The letters containing the application speak of the "moral starvation" and "sore need" of the children to whom these centres would apply, mainly the children of labourers and of mothers industrially employed.

## Hob Hill Schools, STALYBRIDGE.

A GRAND BAZAAR will be held in the Schools on Wednesday, Thursday, Friday and Saturday, March 6, 7, 8 and 9, 1912.

#### Openers:

Wednesday,  
Miss BEATRIX POTTER, of London.  
Thursday,  
Hon. Mrs. JOHN WOOD.  
Friday,  
Councillor A. M. FLETCHER, J.P., of Hyde.  
Saturday,  
Councillor JAMES BOTTOMLEY, J.P.

#### Object of the Bazaar.

To raise money to pay for the extensive alterations to the School premises.

Contributions in goods or money will be gratefully received and duly acknowledged by WALTER SHORT, The Manse, Cranworth Street, Stalybridge, *Minister*; ROBERT KENYON, Cheetham Hill Road, Stalybridge, *Hon. Treasurer*; EDWIN STORRS, 88, Albion Crescent, Stalybridge; PERCY MARSHALL Penrhyn, Place, Stalybridge, *Hon. Secretaries*.

## Unitarian Free Church, HORWICH.

### SALE OF WORK

March 6, 7, and 9, 1912.

To be opened each day at 3 p.m.

Wednesday, 6, by Mrs. JOHN HARWOOD, of Bolton.  
Thursday, 7, by Mrs. ANDREWS CROMPTON, of "Brooklands," Garstang.  
Saturday, 9, by J. PERCY TAYLOR, Esq., of Bolton.

Contributions in money or goods will be thankfully received and acknowledged by R. H. LAMBLEY, Montcliffe, Horwich, *Minister*; E. MALPAS, 89, Lee-lane, Horwich, *Hon. Sec.*; W. PARTINGTON, "Westgate," Lostock-park, Bolton, *Hon. Treasurer*.

## MANSFORD STREET CHURCH AND MISSION.

THE ANNUAL MEETING of  
Subscribers and other friends will take place at Mansford Street on Tuesday, March 12, 1912.

Tea and Coffee, 7.30.

The Chair will be taken at 8 o'clock by

MR. C. HAWKSLEY

(President, British and Foreign Unitarian Association).

And among the other speakers will be the Rev. JAMES DRUMMOND, LL.D., of Oxford, Dr. W. BLAKE ODGERS, K.C., President, London District Unitarian Society, the Rev. C. HARGROVE, the Rev. H. GOW.

S. W. PRESTON, } Secretaries.  
R. P. JONES, }

## THE ETHICAL CHURCH,

46, QUEEN'S ROAD, BAYSWATER, W.

Sunday, March 3, at 11 a.m.

Dr. C. W. SALEEBY.

"Civilisation and Self-Control."

" at 7 p.m.

Mr. G. E. O'DELL.

"Shakespeare's King Henry VI."

Wednesday, March 6, at 8.30 p.m.

Mr. H. J. GOLDING.

"A Note on Pragmatism."

ALL SEATS FREE.

## UNIVERSITY HALL,

Gordon Square, W.C.

(Between Russell Square and Euston Square.)

Service at 11.15 and 7.

#### PREACHERS (both Services):

March 3, Rev. E. H. L. THOMAS, B.A., of Wilmslow, Manchester.  
March 10, Rev. J. M. LLOYD THOMAS.  
March 17, Rev. NEANDER ANDERTON, B.A., of Monton, Manchester.

REMNANTS!—Genuine White Art Irish Linen, Big Pieces, suitable for making charming Tea-cloths, Tray-cloths, D'oyleys, &c. Only 2/6 per bundle. Catalogue FREE. Postage 4d. Write to-day.—HUTTON'S, 5, Larne, Ireland.

FREE!—200 Patterns of Charming Irish Linen Spring Costume Fabric, "Flaxzella." Beautiful designs, wide range of fascinating colours and designs. Washable colours fast, wears years. Write.—HUTTON'S, 5, Larne, Ireland.

REAL NAVY SERGE direct from Portsmouth. As used Royal Navy, 1/3 1/4, 1/6 1/4. Patterns free. Carriage paid.—JAMES BUCKLE, Serge Contractor, Portsmouth.

OLD FALSE TEETH. — We give highest possible prices for above. Offers made; if unacceptable, teeth returned. Dealers in Old Gold or Silver in any form. Bankers' references; straightforward dealing.—WOOLFALL & Co., Southport.

## Board and Residence, &c.

ST. LEONARDS-ON-SEA. — "Cranstock," 59, Warrior-square. First-class BOARD and RESIDENCE and FLATS; most comfortable throughout. Sea View, excellent cuisine, billiard and smoke room sanitary certificate.—Mr. and Mrs. SIDNEY P. POTTER.

GRANGE-OVER-SANDS, LANCs.—Miss ALICE E. PASSAVANT receives Paying Guests at 2, Newlands. Prospectus on application.

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